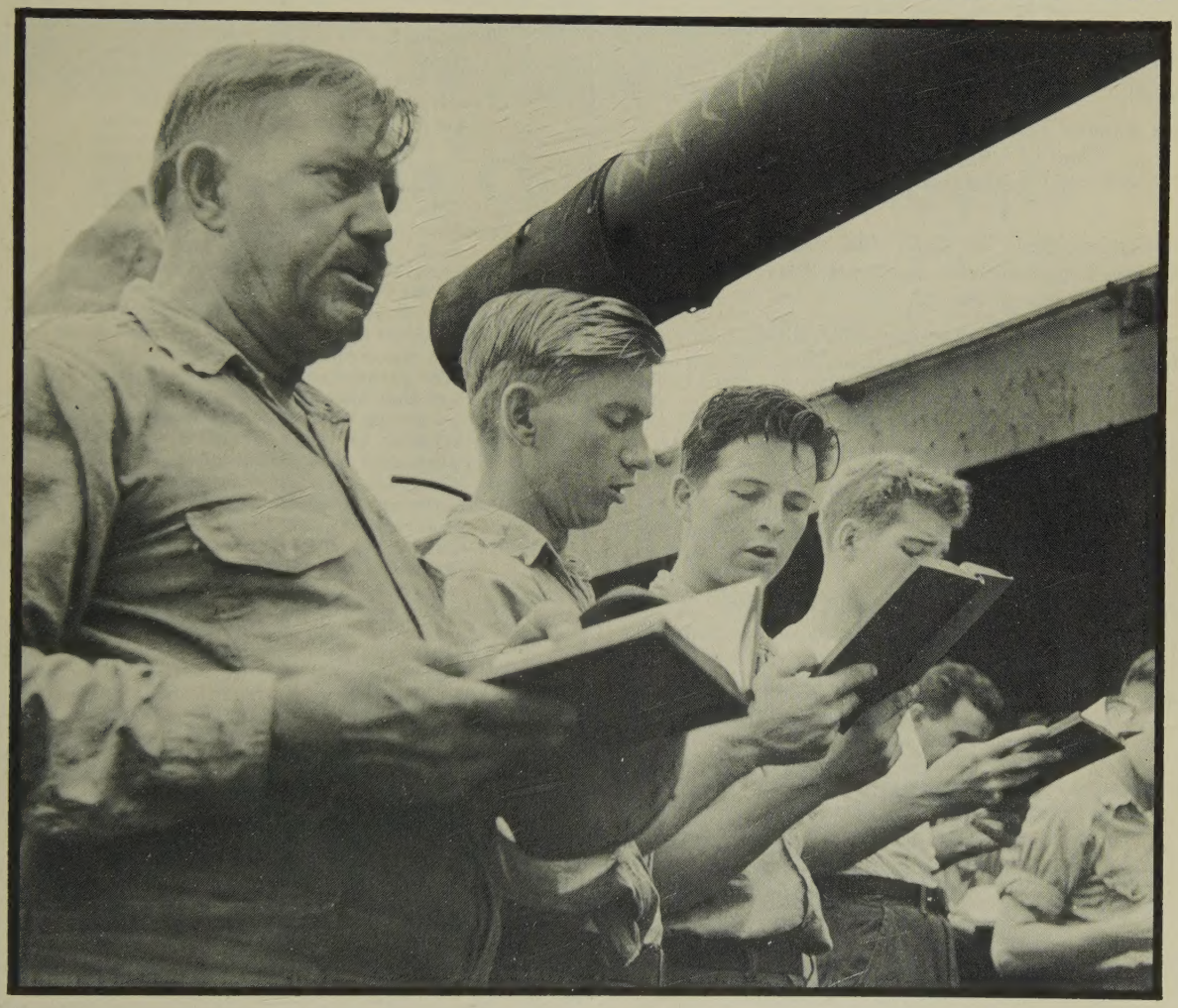
NAVY CHAPLAINS BULLETIN

SUMMER 1953



NAVPERS 15020

SUMMER 1953

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

Rear Admiral Edward B. Harp, Jr., ChC, USN
Chief of Chaplains, Pers J.
Director of Chaplains, Division, Pers J1

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Commander J. W. Kelly, ChC, USN
Assistant for Character Guidance, Pers Ja

* * *

Commander J. P. Mannion, ChC, USN
Ass't Director, Chaplains Division, Pers J1a

* * *

Captain J. Floyd Dreith, ChC, USN
Assistant for Planning, Pers J1b

* * *

Lt. Commander John H. Craven, ChC, USN
Head, Ecclesiastical Relations Branch, Pers J11

* * *

Commander Paul W. J. Dickman, ChC, USN
Head, Personnel Branch, Pers J12

* * *

Lieutenant James K. Snelbaker, ChC, USN
Head, Distribution Section, Pers J121

* * *

Commander John T. McLaughlin, ChC, USNR
Head, Reserve Section, Pers J122

* * *

Commander Robert W. Coe, Jr., ChC, USN
Head, Procurement Section, Pers J123

* * *

Lt. Commander Joseph J. Tubbs, ChC, USN
Head, Logistics Branch, Pers J13

* * *

Commander Charles J. Covert, ChC, USN
Head, Training Branch, Pers J14

Address—Chaplains Division
Bureau of Naval Personnel
Navy Department
Washington 25, D. C.

Phone—Liberty 5-6700 Ext. 42347

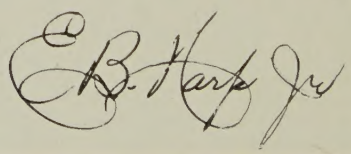
NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

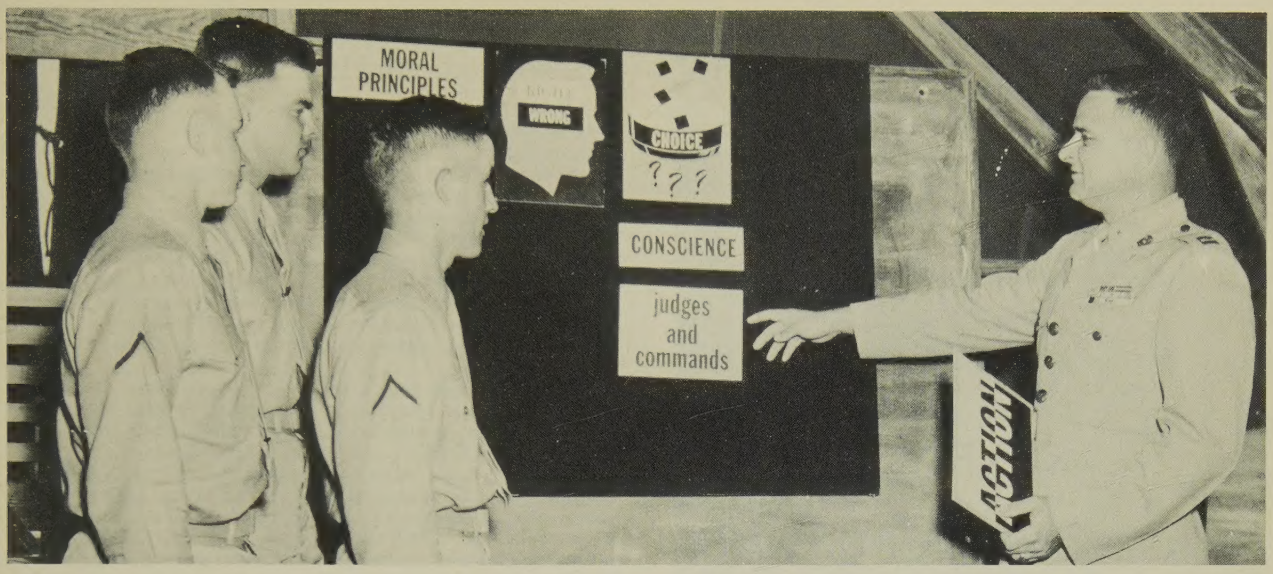
OUR HERITAGE

As children accept the bounties of the home without regard or concern for the toil and tribulation with which they are provided so it is a common failing of all to accept the great blessings of our heritage with little or no thought for the price with which they were purchased or maintained. History reveals the tremendous price paid for that which has frequently become common. Our America was bought with the blood of heroes, the ceaseless toil and strain of the watchmen on the ramparts, the sacrificial lives of her people and the bruised and broken hearts of her women and children. The down payment on the Church was made in sacred blood. Succeeding generations have met each regular payment with blood mingled with tears and like payments will be demanded for all time.

While we of the Chaplain Corps continue to build to the glory of God and the eternal welfare of our service personnel it is well to remember that the foundations were laid by strong and consecrated hands. Without the toil, the care and the prayerful dedication of those who preceded us our opportunities could not have been created. Every forward step of today is but the echo of the sturdy treads of those men of God of the Chaplain Corps who set the course and cleared the way. Many of them have long since returned to the God who made them while others are basking in the calm evening of life filled with memories rich in loyal friendships and in a blessed ministry. Deeply conscious of an obligation we can never repay, we salute the stalwart pioneers of our Corps, and accept their challenge to hold high the beacons they so nobly kept alight.



OUR FRONT COVER: Private and public worship constitute the foundation of religious life in the Navy. The first of a series of 12 posters entitled "WHY WORSHIP" will be sent to all active duty chaplains beginning in August 1953.



Our Task In Character Guidance

A message from the Chief of Chaplains

We are challenged by one of the greatest opportunities ever afforded to a group of professional leaders in the Navy of the United States. We must meet this challenge - not with just "something" - but with the very best that our resources can provide.

The task of character guidance is not easy. There is no "magic wand" which can be waved over our heads, or over the heads of those we serve, to guarantee our moral and spiritual transformation. The program of moral and spiritual guidance does not include an invitation to us as leaders to step aboard an escalator and chatter merrily as the power-driven stairs lift us to a higher level of positive and meaningful living. Short-range, 1600 to 1630 planning and concern can and will result in nothing else than midnight catastrophe.

As leaders we must live well-ordered and purposeful lives ourselves. We must be more than "sounding brass or a clanging symbol" glibly talking a character guidance jargon. We ourselves must experience the need for and be convinced of the possibility of moral and spiritual growth - here and now. We must continue to make significant progress in our own lives toward being a more positive influence for good. It is our responsibility to lend our aid in helping to keep the promise which has been made to the American people that the Navy and Marine Corps will protect and further develop the high moral standards of the servicemen and women in their daily living. We are obligated to help our servicemen and women to find for themselves satisfactory reasons for their being a significant part of the military organization in this perilous moment of history.

The task of character guidance is not one for just experts or specialists. Nor is anyone who shoulders a responsibility or concern in the development of character among our young people on a crusade by himself. The members of a command who set themselves to the task of a program for character guidance are a part of a very devoted team extending throughout the human community. They share with parents, teachers, clergymen, social workers, civic leaders and interested citizens a constant concern for the moral and spiritual welfare of young persons.

The man or woman coming into the Navy or Marine Corps has had many positive influences, giving to moral and spiritual growth a continuity, making fine civilian-learned character attitudes relevant to the military situation. In this we must recognize how great our dependence is upon all the other agencies and persons. If their job has been done well we reap the results in our program. Often we may share the sentiments of Woodrow Wilson, who, speaking to parents of Princeton students, said, "Do not expect us to do too much with your sons; after all, they are your sons."

Participating in an active, scheduled program of character guidance is a difficult but most gratifying type of work. Meeting the classes daily and realizing that some student's destiny may be influenced by the discussion that takes place in that particular class - brings much to us and also takes much out of us. When this function of leading group discussions becomes routine, we can no longer make a positive contribution.

We must be more than spectators, we must be participants. It is easy to sit in the grandstand and wonder why the quarterback did not call some play that would have gained more yardage. What we need today is more leaders out of the grandstand and on the playing field as guards, tackles, ends and blocking backs.

We are not on the defensive in this program and we are not called upon to apologize for what we believe and what we are endeavoring to do. No one has asked us to make an instrument landing on a closed-out runway. We have been given the green light and must pursue the course with humility, confidence, faith and deep concern.

We know that the Coast Guardsmen, sailors and marines with whom we work can

SEE
HEAR
THINK
GROW
AND MOVE
IN THE RIGHT DIRECTION

Helping a serviceman to organize and form the right attitudes today may be helping him to become an effective citizen of America tomorrow. Great hours demand great men. These are great hours for America. Global obligations have been thrust upon us. In times such as these, the men and women of the Navy and Marine Corps of the United States must exemplify the highest personal honor and integrity.

CHARACTER GUIDANCE is the subject of the lecture by Chaplain James W. Kelly, USN, shown here speaking at the Service Schools, Bainbridge, Md. Chaplain Kelly has reported to the Chaplains Division, Bureau of Naval Personnel, to be the Assistant for Character Guidance. During the last half of the year 1952, Chaplains Kelly, H. E. Meade, O. F. L. Wiese, Karl Peterson, Mark Thompson and J. D. Hester developed the second level character guidance lecture-discussions entitled "Our Moral and Spiritual Growth Here and Now." This series of discussions has been developed and designed for Class A and Class B Schools.

The basic point of departure in these discussions is the consideration of the individual in his total environment, that is, his relationship to himself, to his Creator and to his neighbor. The broad objectives could be stated generally as follows: To shape, develop and enhance an attitude of self-realization and awareness of the individual, emphasizing his intrinsic worth and dignity both in the immediate moment and in his future life. To stimulate and promote the concept of personal growth in daily living by offering moral considerations designed to motivate the individual toward self betterment in all relationships of his environment. With these things in mind the following lecture-discussions were developed: "You and Your Chaplain," "Let's Look Around," "Let's Look at Me," "What's Happening to Me?" "How Important Is What I Want?" "Let's Examine My Choices," "Here I Am," "Can I Learn To Take It?" "Let's Look At My Freedom," "What Keeps Me Going?" and "Let's Look at Me - A Leader." Plans are underway to produce a twenty minute film on Freedom and Moral and Spiritual Growth to be used in this series of discussions.

A handbook for this level of the character guidance program entitled "Guide Lines for Discussion Leaders" is now being printed. This handbook together with the symbols for use with the "Black Magic" board will be available in the fall of 1953.

CHARACTER GUIDANCE AFTER ONE YEAR

By CDR Glyn Jones, ChC, USN
Post Chaplain, Parris Island

It has long been recognized by military men that character is the decisive element in successful military organizations. Throughout history we read of the steps taken by military leaders toward developing the character of their troops.

Military leaders have not always understood the nature of good character. That is why eighteenth century European armies turned their men into military automatons by flogging them for minor offenses, awarding the death penalty for trivial violations, suppressing initiative and imagination by dull unremitting drill, and promising loot, plundering and rapine as rewards for victory.

From time to time, however, there have emerged unusual military combinations whose success stemmed from different methods. It is notable, for example, that religious faith has frequently produced fierce and able fighting men. The Confederate Army of Northern Virginia was an organization of strong moral fibre whose basic moral power was derived from the religious faith of the soldiers. Letters written from the Army were naturally couched in religious terms. Such remarkable leaders as Lee, Jackson, Stuart, Pender and the Hills sincerely thought and wrote in terms which would be used today only by the clergy. Most of their men came from devout homes and responded readily to the appeal of religion.

In the winter of 1862-63, when the eventual doom of the Confederacy was apparent to many, a profound revival of religion swept through the winter quarters of the Army of Northern Virginia. The consequence of that experience on the fighting qualities of the men and on their subsequent behavior in adversity was so notable that they are cited by historians as bulwarks in the South's survival of the Reconstruction Period.

Where the moral fibre of this Confederate Army sprang from the religious faith of the people, that of another great military organization stemmed from the moral power of its general. Sir John Moore felt that the degrading training methods of the eighteenth century were ineffective. He believed that poor moral character and bad behavior were a handicap to the soldier as they are to the civilian.

Sir John obtained his men from the depressed social classes of the British Isles. Some of them were discontented Irishmen, Scots, and Welsh, and many were criminals. For three years he worked at the almost hopeless task of changing the character of these depraved men. Though he did not live to see the day, his Light Brigade became the spearhead of the Peninsular Army which defeated Napolean's Marshals in order and finally shattered Bonaparte himself.

Moore's methods were surprisingly modern. He insisted his officers live in the field with their men instead of enjoying the flesh-pots of the cities until the eve of battle. He abolished flogging and allowed the death penalty only for the same serious offenses which require it today. He forbade looting and rapine, not only because they are immoral but also because troops went out of control whenever such indulgences were permitted. Moore taught his officers and NCO's by his own example to treat the common soldier as a human being. Kindness and consideration were the atmosphere in which his men worked. They were encouraged to consider themselves as partners in every enterprise with their officers and commanding general.

Above all, the men were taught self-respect. In a day when drunkenness was an accepted commonplace among soldiers, Moore's troops learned to look down upon intoxication as a failure in self-control. In his own example he was to his men, as was General Lee, a model of the highest moral character, of deeply ingrained courtesy and of great personal and moral courage. Because he acted out his moral conviction, Sir John Moore made it clear to future military men that character has

priority even over skill and intelligence in the make up of the military personality. It was Marshal Foch who said, "Intellect, criticism --- Pah! A donkey who has more character is more useful."

Through the years the realization of this truth has grown in our own services. Chaplains were instrumental in the abolition of degrading training and disciplinary methods. It became gradually accepted that moral character, and especially such ingredients as self-respect, self-discipline, self-control, initiative and the sense of responsibility, is the key to personal effectiveness in the military services. That acceptance underlies the generally cooperative spirit with which the new character guidance program has been received in the services.

The character guidance program represents, of course, an expansion of the mission of the Chaplain Corps. As we have discovered in the last two years, it presents the chaplain an unparalleled opportunity for influencing the moral climate of his ship or station. The mere existence of the program, with its required concentration in the moral and spiritual fields, tends toward doing away with many abuses of the Chaplaincy, especially the assignment of the chaplain to an excessive number of collateral duties and to duties which do not pertain to his basic function.

Granting that, it would seem also that we chaplains should consider some of the pitfalls associated with this new opportunity. These are decisive days so far as the future of the character guidance program, and indeed the future of the Chaplaincy itself, are concerned. It is imperative that chaplains retain a correct orientation with regard to the character guidance program if it is not by its very excellence to betray the deeper purposes for which we have been ordained.

It is important, for example, that we distinguish between the line officers' apologetic for the program and that of the chaplain. It is indeed true that character is decisive in the personal equipment of the fighting man, and that the line officer may legitimately on that score strive for the moral improvement of his men. The character guidance program is for some line officers a means to that end. While recognizing a certain limited legitimacy to that approach, the chaplain cannot accept it for himself.

The chaplain, though sympathetic to the aims of his commander, is primarily interested in his men as individuals. He is interested in moral development for its own sake and carefully nurtures the virtues wherever he finds them. Good character, in the chaplain's view, is an end in itself and for that reason of sufficient importance to engage his strongest efforts. Let the chaplain forsake this position and he becomes nothing but a commissar, no matter how exalted the end.

There is the danger, also, that the future effectiveness of this program may cause both line officers and chaplains to forget the relation which the character guidance program should bear to the chaplain's basic function. The chaplains most successful in character guidance activity have been those holding a sure grip on the fundamental nature of their ministry. At that point the findings of the 1951 Recruit Training Chaplains Conference seem to present the proper relation between this program and the chaplain's primary ministry.

In the last two years many chaplains have had the opportunity to use the character guidance program in more than one context. Some of us have been privileged to participate in the program both with fleet marine force units and in recruit training centers. This period has been for all of us one of intense learning. Opportunities for the employment of the program have been so many that it has been impossible to exploit all of them. Many chaplains have the feeling that we are participating in an historic and significant movement which can have consequences not only for the armed forces but for our citizenry at large.

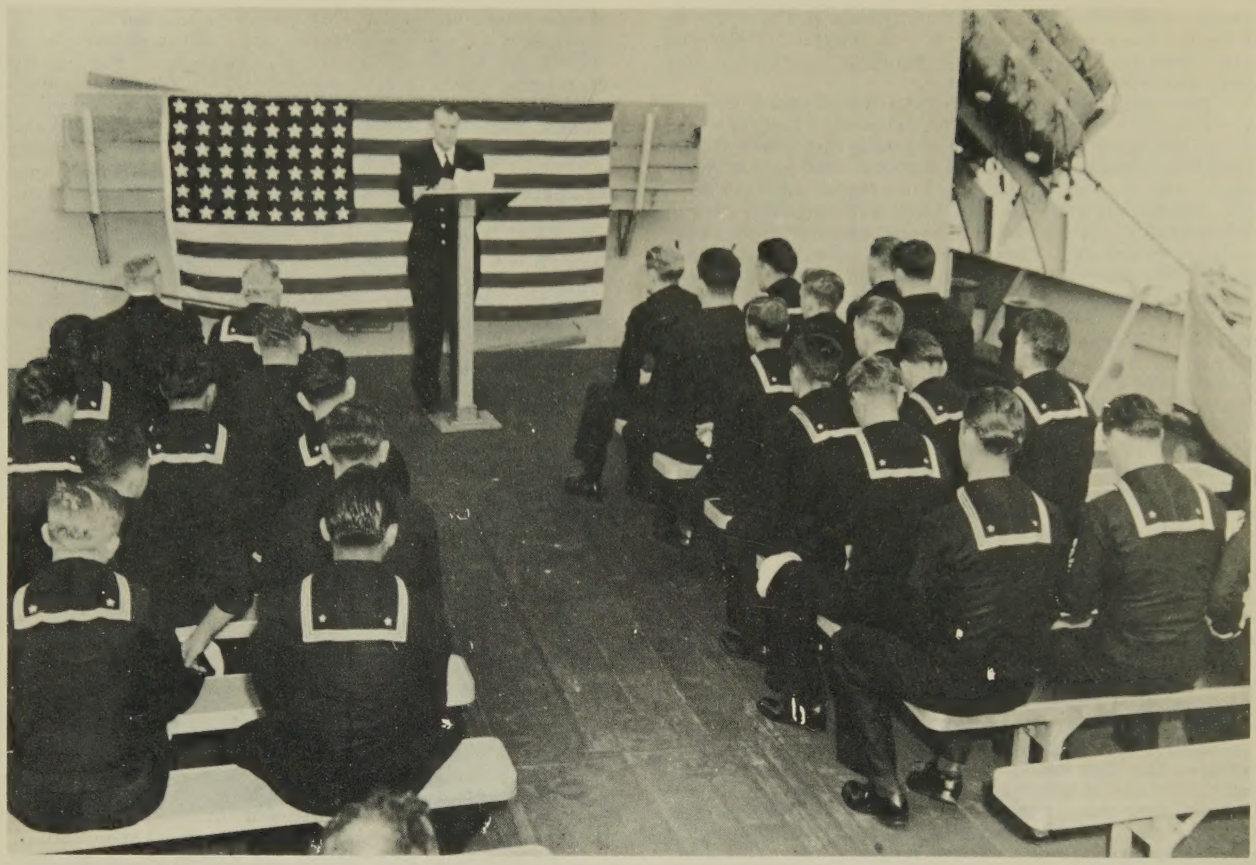
This is the period in the history of the movement when imagination and initiative pay greatest dividends. We can catch the flood tide if we are alert. It is of crucial importance that all of us recognize the dimensions both of the moral problem in the armed forces and of this attack upon it. This program cannot meet the problem if we approach this matter with a philosophy of "too little, too late." Failure to apprehend the heroic measures which this opportunity cries for, indulgence in the conventional approach, reliance upon ordinary means, acceptance of traditional criteria --- these are the works of the devil. If the Chaplain Corps, which means all of us, cannot raise itself above routine thinking and performance, we can expect the program to be ineffective and time wasting.

That is especially true when we consider the response of the individual chaplain to this opportunity. It is apparent that chaplains differ in their enthusiasm about the character guidance program. Some chaplains are content to trudge doggedly forward, doing the work because it is now required and limiting themselves to performing the immediate task before them. Others appreciate the possibilities of this program and have seized every opportunity to improve the presentations. Typical of this kind of insight was the work done by the Chaplains Division upon the first six recruit training presentations. At this Post we have been constantly amazed at the realism and relevance of those presentations. The excellent work done upon them has posed a challenge and has provided an inspiration to the chaplains who offer the presentations.

There is a sense, however, in which many of our chaplains must be won to the possibilities of this program. That means that supervisory chaplains, at all levels from the Bureau down, must provide enlightened leadership. Chaplains in the field should be expected to experiment and to provide realistic estimates of the value of the program. Real progress cannot be made, however, if chaplains in the field are ahead of their supervisors. It has been an inspiring experience to attempt to stay abreast of the chaplains who present the character guidance program at this Post. The insight and imagination with which some of them have coped with the problems of the program have been most stimulating.

To this point no problem has arisen out of the fact that we are dealing with captive audiences. However, it may be wise for us to anticipate the possibility that one may arise. It is well known that the Navy's requirement of good moral conduct justifies the teaching of moral principles and the inculcation of moral attitudes to captive audiences. The same justification cannot be given to overt religious activity in dealing with captive audiences. It is therefore incumbent upon all chaplains to abstain from religious practices in the presence of personnel who are attending the presentation under orders. The

(continued on page 9)



C. O. OF THE USS DIPHDA (TAKA 59), Captain William J. Catlett, Jr., conducting Divine Service on open deck of his ship. He writes: "We have had chaplains from all three of the armed services. The executive officer and I alternate in conducting services when we are at sea. I have found it possible to find services for men of Jewish and Mormon faiths. Where there is no Catholic chaplain available for Mass, we have rosary services."

RESERVE CHAPLAINS AID TRAINING PROGRAMS

Each summer the Navy and Marine Corps provide training programs for future officers of both services as well as for enlisted personnel of their Reserve components. Such ventures involve large numbers of men and require every type of assistance which will result in the best of training.

Shortly after the beginning of each new year, the Chief of Naval Personnel and the Commandant of the Marine Corps, advise the Chief of Chaplains how many chaplains will be required to provide adequate spiritual care for the servicemen in the summer training programs. Since chaplains on active duty have their own duties to perform, the additional chaplains required are drawn from the Chaplain Corps of the Naval Reserve.

From June until September, 17 chaplains of the inactive Reserve will once again be on active duty. They will be aboard ships with midshipmen from the Naval Academy and in the field with officer candidates, platoon leaders and Reservists of the Marine Corps. Wherever large numbers of Naval Reservists or members of the Marine Corps Reserve participate in special training programs, chaplains of the Naval Reserve will be on duty with them.

Chaplains who are associated with these programs volunteered for the duty. This year 33 inactive chaplains applied for the 17 billets. Selection was made on the basis of association with college students in civilian life; prior participation in one of the programs; freedom from Inactive Status List classification; health classification and professional qualifications as demonstrated by fitness reports merited by past tours of active duty.

OFFICER TRANSFERS FROM RESERVE TO REGULAR

Naval Reserve chaplains who are interested in a Regular Navy appointment should consult Bureau of Personnel Instruction 1120.12B of 27 April 1953 titled "Regular Navy Augmentation Program." Whereas previous procedures have required Reserve chaplains desiring Regular Commissions to be appointed in the grade of lieutenant (junior grade) only, and with a new date of rank, the new directive provides for in-grade appointments of Reserve chaplains up to the rank of commander.

Except for the rank of lieutenant (junior grade), strict quotas will be established for each grade and it is anticipated that only the most outstanding chaplains will be selected in the higher grades.

Applicants must obtain new ecclesiastical endorsements, meet fully the educational requirements, and be physically qualified for promotion to the next higher grade. Commanding officers are authorized to request waivers for applicants with minor physical defects that would not interfere with their satisfactory performance of duty.

Chaplains in the grade of lieutenant (junior grade) must not have attained their 34th birthday at the time of original appointment. Chaplains in the grade of lieutenant, lieutenant commander and commander must not have reached their 37th, 40th and 45th birthday respectively at the time of application.

"Well Done"

CAPT John D. Zimmerman, ChC, USN received the honorary degree of Doctor of Sacred Theology from Kenyon College at the graduation exercises on 8 June.

PROJECT IDEAS WHICH YOU MIGHT USE

Weekly Staff Conference Opens With Prayer.

Chaplain C. A. Dittmar, new District Chaplain of the 13th Naval District, writes, "At the most recent staff conference the Commandant announced that hereafter it is to be opened with prayer."

Church of England Chapel and Cemetery Re-Dedicated.

From the annual report of Chaplain G. W. Gatlin comes the following account of a project undertaken at the U. S. Naval Station, Trinidad, B. W. I. "Just off the main road in the jungle was found a Church of England Chapel and cemetery. In searching through records it was found that the U. S. Navy had taken over this Church property and promised to keep it up. Working parties were arranged. The jungle was cleared off. The cemetery was leveled and a white concrete cross was placed at the head of each grave. A man was assigned to spend one day each week cutting grass in the cemetery and chapel lawn. The chapel was cleaned and repainted. When the work was about finished a service of re-dedication was conducted by His Lordship the Bishop of Trinidad assisted by this chaplain."

Chapel Program Information Booklet is Published.

Sunday, 22 Feb 1953, marked the first anniversary of the Protestant Chapel activities at the U. S. Marine Corps Air Station, Kaneohe Bay. On that day an attractive 20-page booklet entitled "52 Sundays at USMCAS, Kaneohe Bay" was distributed. The primary purpose of the booklet is to give information about chapel activities to new men checking into the Protestant Chaplain's office. It urges the men to become active in the chapel program immediately. The booklet was planned and written by Chaplain Robert E. Anderson, USN, with the aid of the Public Information Office, members of the congregation and choir.

On the front cover of the booklet is a picture of the main gate as you approach the Air Station. The printed material reads as follows:

Welcome Aboard

"Your fellow Marines have placed this book in your hands for two reasons:

1. To celebrate the First Anniversary of Protestant Chapel activities at this new base.
2. To give you the information you need about the chapel activities.

Religion has become an important part of our lives. We hope you will let religion become important in your life. Two Marines checked in here the same day for six months duty. One said, 'No sense getting religious now, there isn't time enough.' The other said, 'I'm only going to be here a short time and there is much I can do, so I'd better get started right away.' We hope before you check out, you will have done as much as you can for your own good and for the good of your fellow man."

The booklet is exceptionally well illustrated with appropriate photographs. The air station commanding officer authorized the printing through the 14th Naval District Printing Office.

Chaplain Robert E. Anderson, USN, Navy No. 990, Care of FPO, San Francisco, Calif., will be glad to send copies to chaplains upon request.

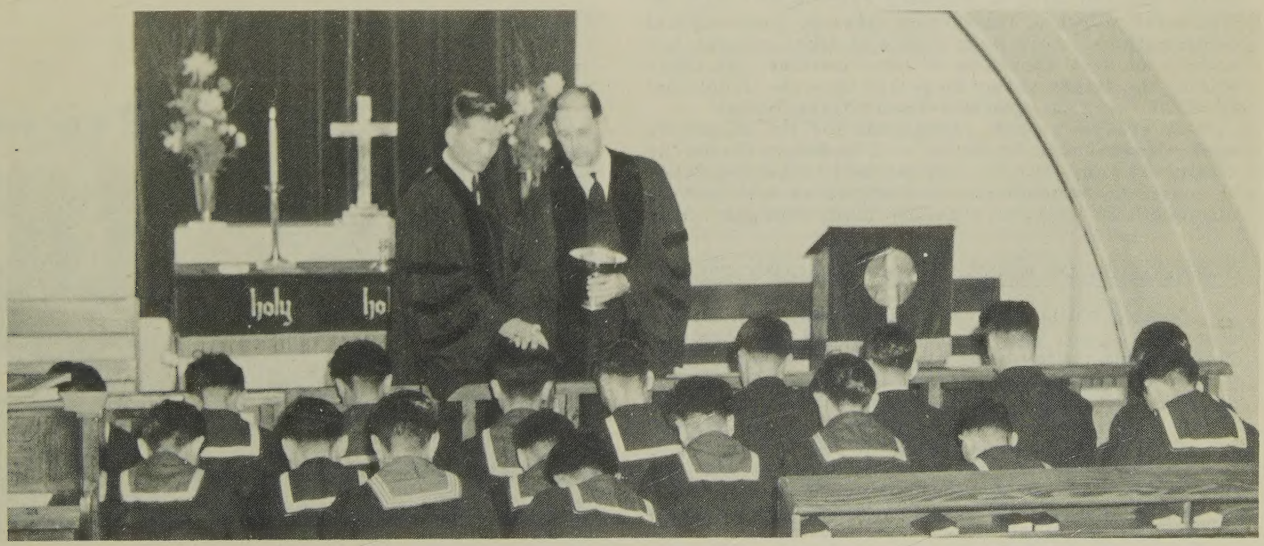
UNIQUE SERVICE IN JAPAN

A unique service was held one January Sunday in the Chapel of the U. S. Fleet Activities, Sasebo, Japan, when two chaplains, one from the American Navy and one from the Korean Navy, jointly administered the Sacrament of Christian Baptism to 21 members of the crew of a Korean naval ship, all of whom had been converted from Buddhism to Christianity.

Chaplain S. F. Shin, a Korean lieutenant junior grade, brought three officers and 18 men from the crew of his ship, the ROKN TAEDONG (PF 63), to the service at the Fleet Activities chapel for the baptism. There he and Chaplain Frederick W. Brink, Lieutenant Commander, USN, joined in administering the Sacrament of Baptism and then the Sacrament of the Lord's Supper to the men.

The service was conducted in both English and Korean, Chaplain Brink explaining to the American congregation what was being said in Korean, and Chaplain Shin addressing his men in their native Korean language. The prayers were offered in both English and Korean, the same sermon was preached in English and in Korean by the two chaplains, and the words of the actual baptisms were spoken in both English and Korean as both chaplains placed their hands on the heads of each man in turn. In administering the Lord's Supper, again both English and Korean were used, and the elements were distributed by the two chaplains.

SACRAMENT OF CHRISTIAN BAPTISM is administered to 21 officers and enlisted men from the crew of the ROK Navy ship TAEDONG (PF 63) in the U. S. Fleet Activities Chapel at Sasebo, Japan, by ROK Navy Chaplain S. F. Shin and U. S. Navy Chaplain F. W. Brink. The TAEDONG crew members participating in the service were formerly members of the Buddhist faith.



HOW ABOUT THAT ARTICLE FOR YOUR DENOMINATIONAL PAPER?

The following excerpts from an article in the NAVY CHAPLAINS NEWSLETTER, May 1949, is as pertinent today as it was four years ago. All Navy chaplains on active duty will read and heed:

Many times items that we pass by as of no interest have tremendous news value. For example: here is a chaplain making a trip over thousands of miles of sea and barren waste by plane from Argentia, Newfoundland, to an out-post station in Greenland, to visit with men at that post and minister to their spiritual needs. Such a trip would receive wide news coverage if brought to the attention of the press via Public Information Offices. These items for general release will remain the responsibility of the individual chaplains working through the Public Information Officer of his command.

There is another phase of public information that we are concerned about. We want every-day items of interest, with photos, written up by the chaplains (using the third person approach in presenting the story) and focused through this office to the denominational papers. For example: here is a chaplain from the state of Mississippi. He is a Methodist and has served pastorates in Mississippi. The paper of that Conference is the 'Mississippi Methodist Advocate.' It has a state-wide coverage and reaches into the Methodist homes of that conference. We want such a chaplain to write a story of particular interest for publication in that particular periodical.

Such articles will serve, not only as public information, but as a basis for maintaining a strong contact between the individual chaplain and his denomination. This is one medium that we can follow to help maintain interest and excellent contacts between the chaplain and his denomination in the years to come. These articles should be written with an original and at least four copies. There should be a face sheet, telling about the chaplain concerned and any previous service that he had in civilian capacity prior to entering the Navy, plus a digest of his assignments since entering the Navy.

A complete caption should be attached to each photograph. Full names, addresses and denominations should be included not only of the chaplains but of officers and men in the picture.

Give the name of the periodical and the address to which your article should be sent.

Articles should emphasize the following: Laymen and women. All phases of Character Guidance should be stressed, and especially the influence that the program is having upon officers and men. Also to be emphasized are the missionary aspect of the Chaplaincy, unusual ways of reaching personnel to conduct services, outstanding initiative in securing chapels or setting up places for worship, instruction classes, baptisms and confirmations, work with people of other nations and activity of navy chaplains of other nations. In other words, the stress should be placed upon the Chaplains' MINISTRY and not upon individual personalities.

To secure proper recognition for the chaplain's work without becoming known as a "publicity-hound" is admittedly very difficult, and can only be accomplished by constantly remembering our ordination vows and the COMMISSION we have received from Almighty God.

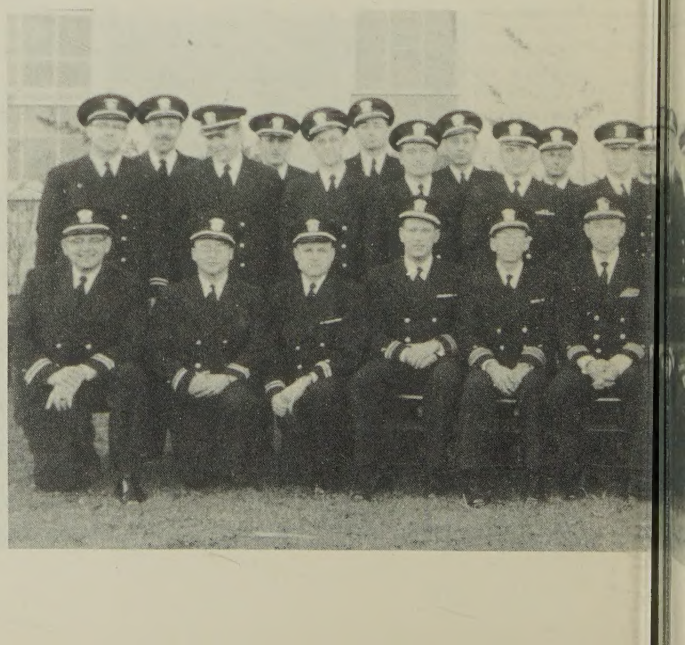
CORRECTION ON FIRST CHAPLAINS' CONFERENCE

Captain William W. Edel, ChC, USN (Ret), President of Dickinson College, has furnished the Chaplains Division with the following additions and corrections for the caption appearing at the bottom of pages 6 and 7 in the Spring issue 1953 of the Chaplains Bulletin: The names of the unidentified chaplains are as follows from left to right: John H. S. Putnam, Charles V. Ellis, Edward A. P. Jones, Alisson J. Hayes and Milton O. Alexander. The names of Wright and Thompson should be reversed, as Wright is on the left and Thompson is on the right.

Two Chaplain Indoctrinati

CHAPLAINS' SCHOOL INDOCTRINATION UNIT C
1-53 and their instructors pose at graduation ti
Newport, R. I. Standing left to right are: Cha
William D. Cooper, Gordon O. Lindemann, Berna
Lamond, Donald J. Slimbauch, Truman D.
Dermot E. Kelly, Paul E. Traeumer, Taylor H. Wa
Herbert L. Reid, Charles E. Laing, Ivan L. M

CHAPLAINS' SCHOOL INDOCTRINATION UNIT C
6-52 and their instructors pose at Newport. Fro
to right (standing) are the Chaplains Alfred El
Mordecai Podet, Robert Gwilliam, John Frelick,
Reid, Calvin Rains, Joseph Caplice, Kenneth Ca
Mearle Jay, Robert Trett, Charles Schindler,
Joiner, John Gilbert, William Miles, Mark Fite,
Dissell, John Bell, Harold Bodle, Edward C
Martin Doermann, William Lane, Vincent Smith, E



sses Graduate at Newport

y A. Harper, Tedford L. Shenefelt, Erwin Weiss, k Fraenkel, Robert W. Odell, Herbert J. Marsh, D. Vincer, "R" "T" Blalock, Norman H. Joyner, rles E. Hill and Noel S. Pechulis. The instructors ed from left to right are: LT R. Neuendoffer; CAPT . Zimmerman, ChC; LCDR O. I. Ingvoldstad, ChC; LCDR G. C. McMillan, ChC.

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ardson, Edward Rybincek, Robert Osman, Donald ney and Alex Gorski. In the front row are Chaplains ne Detrick, Carl Stokes, James Agnew, Joseph man (Class 6a), Glenn Barger (Class 6a), Orlando oldstad (Staff), John Zimmerman (Staff, Officer in rge), Gervase McMillian (Staff), Fulton Reed (Staff, instructor), Robert Kiefer, Normand Ricard, nond Jackson and Martin Gibbons. (LT Richard endorffer, Line instructor, is not in the photo.)

THE CHAPLAIN OF THE RETRAINING COMMAND

In recent years many new approaches to discipline and confinement in the military services have been explored. As a chaplain I look at the offender, the offense, the problem of discipline and confinement, and come to the conclusion that too frequently in our approaches the following facts are ignored or overlooked: man is man, there is a God and the basic relationship between the two is religion.

From my experience in dealing in matters pertaining to discipline and confinement it is my conclusion that here very emphatically a chaplain must be aware that he is a staff officer who is an expert on religion and morals and is a representative of his church and the Chaplain Corps. He is in a military organization that has its own laws, regulations and procedures. This framework of laws, regulations and procedures are not to be suspended, ignored or by-passed; they are to be used and followed. To do this the chaplain must know the system and knowing it use it. If the system works for the military, it will work for the chaplain also. It is into this system that the chaplain must integrate his religious training and experience.

A retraining command has a twofold mission; to prepare for return to duty those prisoners who are potentially restorable; and to prepare for civil life those whose sentences include punitive discharges and who are considered non-restorable. The Navy's correctional program is based on the concept that confinement itself is of little value unless it carries with it the objective of rehabilitation or reformation. It is into this program that the chaplain must carry the fundamental principles of God, man, religion and moral values.

The best way to explain how a chaplain can cooperate with a commanding officer of a retraining command or a confinement officer is to relate briefly some of the duties of a chaplain at this type of command.

The basic duties of a chaplain are religious in nature. Protestant and Catholic services are conducted each Sunday in the chapel which is used exclusively for religious services and classes. Upon request of a prisoner a representative of his particular church group is contacted. Arrangements are made for an interview and, if practical, religious services are also arranged for this particular group. The chaplain will never fully realize the influence of religious services on a man in or out of confinement. As a consequence the chaplain should prepare not only a dignified place for religious services but also himself. This means that he should be prepared to recommend to the command a dignified place for such services and upon approval to rig this place properly. A separate place of worship is desirable. The Uniform Code of Military Justice has placed on commanding officers a positive duty in Article 140 Section 7-(d). It is the chaplain's duty to see that the commanding officer has every cooperation in carrying out this duty.

Upon the arrival of a man at the command he is placed in a screening group. Each screening group is addressed during their first week by one of the chaplains. In this talk the chaplain explains what services, secular and religious, the chaplains' offices have to offer. It is the first contact the new arrival has with a chaplain. With-in forty-eight hours after this talk each new arrival is interviewed personally by a Protestant or Catholic chaplain, depending on the religious preference of the man. This is basically a religious background interview which results in recommendations for a religious program for the man while he is at this command. A religious synopsis is written by the chaplain and made part of the admission summary. May I point up this fact in regard to information received from a prisoner. The Uniform Code of Military Justice has definite things to say about the privileged communication. The fact that the man is entitled to this benefit of the privilege pertaining to confidential communications is explained to him. Unless the man claims privilege, matters dis-

(continued on page 11)

OLDEST CHAPLAIN CELEBRATES 88th BIRTHDAY

Chaplain Curtis H. Dickins, USN (Ret), third Chief of Chaplains, will celebrate his 88th birthday on 24 July 1953. That date will also mark the 24th anniversary of his retirement from the Chaplain Corps.

Commissioned on 11 Nov 1898, Chaplain Dickins served on many ships and stations until 1 June 1926 when he was appointed the third Chief of Chaplains, Chaplain Dickins is the only Chief who was at the same time the senior chaplain on active duty. He retired from active duty on 24 July 1929.

A priest of the Protestant Episcopal Church, he made many outstanding contributions to the Chaplain Corps of the Navy. In 1904 he issued a 60 page book entitled "A Divine Service for the United States Navy," containing prayers, liturgies, selections of Scriptures, and hymns.

During World War I, some chaplains on shore duty in the United States were greatly handicapped in their work by the lack of suitable places to hold Divine Services. At Philadelphia Navy Yard where there were 25,000 men, Chaplain Dickins had to face this problem. Since there were no government funds available to build a chapel, Chaplain Dickins raised enough money from friends to purchase two large tents. The tents were used through the summer of 1917 and provided a shelter for Divine Services as well as a main recreational center for the yard.

Despite his advance in years, Chaplain Dickins maintains a keen interest in all the activities of the Chaplain Corps. He attends most of the functions for Navy chaplains in the 11th Naval District. Many a younger chaplain has been amazed to have Chaplain Dickins call him by name after having met him but one time.

Chaplain and Mrs. Dickins now make their home at 724 Bob Air Street, La Jolla, Calif.

THE PREACHER'S PRAYER

Navy chaplains would do well to meditate on the following prayer prior to preaching a sermon:

"Dear Lord, fill my mouth with worthwhile stuff,
And nudge me when I've said enough."

slightest indication that a captive audience is subjected to a religious ministry, even though the ministry be one of its own faith, can expose the Chaplain Corps to the most serious criticism. It would seem that the character guidance program should be presented at all times with a full awareness of the nature of the audience.

More than a year has passed since the character guidance program became part of the official training curriculum of the naval service. Our brief experience before and after 24 October 1951, when the Joint Letter "The Protection of Moral Standards" was published, indicates that there are certain areas which are decisive in the future of the program. Concentration on these areas would seem to be indicated.

It would not be inconsistent with an approach of this scope for experiments to be conducted in the various recruit training centers on methods to be used in the upper curricula. There have been some indications at Parris Island that, on the "ships company" level, presentations not using visual aids can be extremely effective. There is a sense in which we can turn the shortage of resource materials to our advantage by conducting experiments along several lines. The most promising of the attempts being made at Parris Island pertains to "guided discussion." The chaplains have entered wholeheartedly, and with a spirit of adventure, into these attempts.

The training of chaplains, not only in methods of presentation, but also in the "doctrine" of the program, is essential. We have reaped many benefits at Parris Island from the seminars conducted by a representative of the Chaplains Division.

Many of us have been surprised and gratified by the warmth with which this program has been received by line officers. Numbers of them wholeheartedly believe that such a program should be stressed, and, in the Marine Corps at least, our chaplains have always received wholehearted and intelligent cooperation. That is not to say, however, that line officers as well as chaplains should not be trained in the proper use of the character guidance approach. The recent findings of the Ford Foundation with regard to the I&E program may provide a clue to possible activity in that direction. It is certain that our objectives will not be reached until all supervisory and command personnel understand and cooperate with the program.

There is a general understanding of the importance of measuring the effectiveness of this program. Promising beginnings in the testing approach have been made by Chaplain Arthur Anderson at Great Lakes. Very much remains to be done. We are primarily concerned with attitudes, and attitude testing is still in its infancy. The testing of knowledge is feasible and useful, and changes in the knowledge of moral principles can be readily measured. We must be careful, however, that we do not equate such changes with changes in character. If we are not discriminating we may equal the naivete' of a national religious journal which, in a recent article, carried the enlightening statement that "it has been figured out scientifically that the men have eight to ten per cent more character after they have listened to the lectures." There is no easy path to the kind of measurement devices which we now need. Nevertheless, we must press on to the day when we can attain meaningful evaluation of our work.

It appears that most chaplains are properly oriented with regard to the place of character guidance presentations in the total character guidance program. The presentations are meaningless if they do not take place in a total context organized on the principles of character guidance. The first ingredient of such a context is a healthy religious program. The character guidance council is the organized means by which the command formally evaluates its moral responsibilities and moves to meet them. No part of the life of the unit can be isolated from the character guidance idea without seriously weakening its impact. Our presentations will be ineffective unless they are integrated into a total approach which is aimed at improving the moral climate.

TRAINING INFORMATION

Reserve Seminars

The following two week training seminars for inactive Reserve chaplains have been held this year:

Senior Chaplains	8 - 21 Jan, San Diego, Calif.
Senior Chaplains	30 Jan - 12 Feb, Norfolk, Va.
Junior Chaplains	14 - 27 May, Norfolk, Va.
Junior Chaplains	11 - 23 June, San Diego, Calif.

The seminars served as refresher courses for inactive Reserve chaplains as well as a means of presenting changes and developments of interest within the Navy as a whole and particularly within the Chaplain Corps. Chaplains attending were unanimous in the belief that the seminars are an excellent method of presenting the over-all picture of the Navy and the Chaplain Corps today.

The senior seminars, commanders and senior lieutenant commanders, stressed the work and duties of the Supervisory Chaplain. The junior chaplains' seminars, lieutenants, lieutenants (jg) and ensigns probationary, stressed the work of the chaplains in the field. The program, under the direction of Chaplains Cuthriell and Johnson, the 11th and 5th Naval District chaplains, assisted by Chaplain Covert (J14) of the Chaplains' Division, consisted of informal classroom presentation and discussion and field trips to Navy and Marine shore and fleet activities in the area.

Both types of seminars placed special stress on the chaplain's part in the Program for the Protection of Moral Standards (the Character Guidance Program) in terms of progress made and plans for the future. The seminarists were able to sit in on some of the lectures at the recruit and field level. Films, recently developed as aids to the program, were also shown.

Future Seminars

Plans have been made for the same types of seminars for inactive Reserve chaplains for the fiscal year 1954.

If the budget permits, efforts will be made to conduct the 4th annual seminar for recruit training chaplains and schools commands chaplains as well as seminars for chaplains engaged in hospital work and those attached to retraining commands.

Postgraduate Work

Five chaplains have been selected to engage in postgraduate studies during the academic year 1953-54 in fields of study designated by the Chief of Chaplains. Chaplains Edwin R. Weidler and Ross H. Trower have been selected to major in the fields of hospital ministration and counseling, respectively, at Harvard Divinity School. Chaplains Samuel Sobel and Calvin H. Elliott will major in audio-visual aids at Union Theological Seminary while Chaplain Anthony L. Gendron will specialize in counseling courses at Fordham University.

A quota of five chaplains for postgraduate studies during the academic year 1954-55 has been requested. Applications for postgraduate work should be forwarded in accordance with provisions contained in BuPers C/L 51-52 and Navy Chaplains Bulletin, NavPers 15020 page 10 (Fall 1952) and BuPers Instruction 1520.15 of 19 Mar 1953.

Ensign Probationary Training Program

A summer training program for ensigns probationary, 1135 (theological) has been approved and will go into effect in the near future. Plans will be released as soon as the details have been worked out.

Naval Reserve Chaplain Companies

A formal curriculum is now being formulated for Reserve chaplain companies and shall be released in the not too distant future.

RESOURCES FOR DEALING WITH ALCOHOLICS

By LCDR George E. Thomas, ChC, USN

Helping an alcoholic is one of the most difficult tasks ever to face a pastor, and a chaplain is certain to have many such opportunities. Occasionally from among the personnel of his ship or station or more probably their dependents there will be a frantic call or a hesitant, almost shameful inquiry from or in behalf of someone in the clutches of alcoholism.

One of the best condensations of knowledge and experience in this area of pastoral counseling is found in the April 1951 issue of PASTORAL PSYCHOLOGY, Vol. 2, No. 13. One article in particular discusses the pastor's opportunities and resources. From it I have gathered much of the following information adding some facts about local facilities. (A book, PRIMER ON ALCOHOLISM by Marty Mann, published by Rinehart and Company for $2.00, is also highly recommended.)

Alcoholics Anonymous has become justly famous for its success in treating sufferers with this illness. (A fitting tribute is paid them by people with other social problems as when a group of divorcees in Chicago and drug addicts in New York copy the techniques of A. A.) Basing their approach on the scientific dictum that alcoholism is a disease, the members of this "mutual-self-help" organization define their problem more specifically as "an obsession of the mind coupled with an 'allergy' of the body".

The people of A. A. lend moral, physical, spiritual, material, and emotional support to the alcoholic. They remind him that he is not alone but that he is one of countless thousands suffering the identical illness. Furthermore, they stand as tangible proof that he, like a sufferer from tuberculosis or diabetes, needs expert help to get well. And subtly they demonstrate in their own well-being that he, too, should have hope.

How does the Chaplain fit into all this? Well, first, it may be assumed that he will have a compelling interest in helping someone who is ill. He will want to see that his parishioner receives the most competent aid available and that the spiritual knowledge and resources he represents be extended.

However, it is likewise true that at this point there is real danger of losing our chance to help, for we must understand that an alcoholic resents being "preached to" or "prayed over". And there's good reason for his feelings about this because it is likely that he is already over-burdened with a load of guilt. Thus, he needs sympathy and reassurance of the kind that says, "There is help, and I know where you can get it."

Then if the clergyman is acquainted with Alcoholics Anonymous, he will have confidence in its methods that he may refer his parishioner to them. A. A. is usually listed by its incorporated name in all telephone directories. However, if one calls the number given, he may be referred to another person who "has the duty" as we say in the Navy. The local headquarters, nevertheless, would be the principal source of information if that is what is sought. Or one could write to their national headquarters at Box 459, Grand Central Annex, New York 17, New York.

Be it known and understood that Alcoholics Anonymous stands for a personal type of religious faith. Six of the twelve steps of the A. A. program mention the alcoholic's relationship to God. At the A. A. meetings a valid, psychological-religious approach is made through an old-fashioned type of testimonial meeting where self-effacing, honest confessions not only lighten the confessor's load of guilt but also undergird his listeners with the knowledge of the oneness of their problems and the satisfaction and encouragement that come from every little victory. And members of A. A. have a completely sacrificial attitude about giving someone else the helping hand that they once received. Indeed, they MUST do it, for it is a continuing part of their own cure, which is never completed.

If a chaplain is referring someone to the care of

(continued on page 11)

(continued from page 8)
cussed with him may be later disclosed, except of course, sacramental confession and matters of conscience, which are never compromised.

After completion of this screening phase the prisoner is placed in the orientation program. This is a three week indoctrination pertaining to his particular status. At this command and to this phase the chaplain has integrated six character guidance lectures on religion, moral responsibilities, sex, marriage, drinking and gambling. These talks are fifty minutes in length and are augmented by movies and training aids. Each group receives all of these lectures during the three week period of orientation.

The next contact the prisoners have with the chaplain is at the classification and assignment board. It is here that the chaplain takes notice of the prisoners request to be placed in a religious instruction class, Bible class or choir. The chaplain plays a definite role in the planning of a program for the prisoner.

In all probability the next contact with the prisoner will be in the chaplain's office. This personal interview may be occasioned by one of many reasons. It may be at the prisoner's request; it may be the chaplain's request. At this particular command the chaplain handles the majority of correspondence pertaining to the personal and domestic relations of the prisoners. For example, a mother will write and want to know why her son has not written to her and what is he doing in there. Sometimes such a situation can be delicate. Or perhaps a wife writes and wants to know where her allotment check is. Each letter requires an interview with the man and for this interview the chaplain uses the confinement folders and service record book of the prisoners. Any information going out of the command must be accurate in every detail and in accordance with Navy policy and directives. Such letters are usually prepared for the commanding officer's signature. Of course the chaplain writes considerable correspondence himself.

When the prisoner appears before the Clemency Board he makes a request which is basically for his punitive discharge or for restoration to duty on probation. The chaplain sits with this board in an advisory capacity. The chaplain should be prepared to be able to make a recommendation in each man's case. Such a preparation requires knowledge of the man's social history, his military history, classification summary but most important is the personal evaluation from the information gathered from his previous interviews. He must be able to come to a judgement in his own mind for the best interests of the prisoner, the military service and society.

The chaplain in this rehabilitation process does not by any means have all the answers to the problems involved any more than does any other one of the staff members. There are many answers to these complex situations. It is my opinion however, that a proper religious adjustment is basic and essential to the solution of any of these problems. Religious maladjustment gives birth to other types of maladjustment. A clear conscience is fundamental to any rehabilitation or therapy. This is the chaplain's job as part of the team. Rehabilitation can only be accomplished by teamwork and the chaplain should always remember that he is part of this team.

The chaplain qualified as he may be has much to learn from other members of the staff with whom he works. However the chaplain should never surrender the vital principles of his religious beliefs to any principle of naturalism which would claim a solution to the problem without the help of God.

Recently the armed services have been considerably alarmed about absence offenses. It has been reported that drastic measures are to be taken. Preventive discipline is coming more and more into our way of thinking in dealing with military offenders and character failures. Here we are dealing with character in its true sense which brings us face to face with a code of morals or a set of rules for action. Here the chaplain comes into his own; here is his specialty. He can explain to the man the meaning and purpose of his existence; he can show the man how and why to act positively; he can show him why to attend church, pray and take part in rituals and ceremonies; he can explain to him why he should want to share it with others.

People who always get into trouble always have a motive or reason. Just recently this chaplain handled a case where the man gave as his excuse for going absent over leave twice that he wanted to attend a church convention. Not all trouble can be blamed on lack of leave and trouble at home. After several interviews with this nineteen year old man, he came to the conclusion that good as his reason may have been, it was not correct and not too smart a way to carry out his duties and serve God. He was restored to duty after an appropriate time of confinement and will prove (I hope) to be a good man for the service.

The chaplain should constantly be prepared to have his knowledge and experience used by his commanding officer regardless of what type of command it may be. Character failures and discipline are definitely part of that duty. Your commanding officer depends on you; the military service depends on you and the men themselves depend on you. The grace of God will enable you to help them all.

by LT Richard P. Heyl, ChC, USNR.

DEALING WITH ALCOHOLICS

(continued from page 10)

A. A., he will probably be asked to give a brief case history to the representative to whom he talks. Also, he may be asked very plainly if his parishioner desires the help of Alcoholics Anonymous. At any rate a meeting between the alcoholic and an A. A. member can be arranged which will give the latter a chance to break through the to-be-expected wall of defiance the alcoholic will have built about himself.

Finally, we need to admit that many times a member of Alcoholics Anonymous is better able to help than is a clergyman. Such a statement is not a denial of our vocation but a recognition that the A. A. representative has sounded the depths of the awful experience and is better able to pilot the alcoholic to safety. Thus the chaplain turns over not only the problem but also complete responsibility once he has led his parishioner to have confidence in the philosophy and techniques of Alcoholics Anonymous and produced a member as documented proof of what he offers. A pastor will not stop caring for the welfare of the alcoholic, but he enters upon a new relationship concerning him, one in which he gives all of the information and ideas he has in that particular case to the member of Alcoholics Anonymous, who in turn will be as frank and helpful in making suggestions to the chaplain concerning the part he may have.

In conclusion it will be seen that there are certain inevitable problems that arise out of such a situation. If the parishioner is a serviceman, he may be hospitalized; but a dependent most certainly will not be. If the alcoholic is a wife and possibly a mother, a practical nurse may be necessary. A "Register of Nurses" will be listed as such in the telephone directory. Where several fairly large communities are listed in one book, each may have its own register. Since the desired nursing care is for an alcoholic, it should be so stated since there is usually a higher charge. Another possibility is to place the alcoholic is a nursing home. This, too, will be expensive costing approximately $15.00 per day plus the cost of medicines. Usually a doctor must be attending the alcoholic and able to assure the one who runs the home that there are no other serious complicating ailments. (It will usually be noted that female patients are less desirable than males from the standpoint of the nurse.) A temporary home for children may be desired. Friends or one of the local Red Feather charitable agencies may be able to help.

If hospitalization is necessary, Knickerbocker Hospital, New York City is operated by A. A. However, the patient must be sponsored by an A. A. member.

A "Well Done" to

NAVY CHAPLAINS CITED FOR ACTION IN KOREA

LCDR Richard D. Cleaves (then lieutenant), American Baptist, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious service while serving with a Marine aircraft group during operations in Korea from 23 May 1951 to 1 Feb 1952.

LTJG Paul J. LaDuca, Roman Catholic, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious service while serving with a Marine aircraft group in Korea from 29 Jan 1952 to 21 Dec 1952.

LT August G. Mendonsa, Roman Catholic, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in operations against the enemy while serving with a Marine infantry regiment in Korea from 2 Apr 1952 to 25 Dec 1952.

LT Samuel Sobel, Jewish, awarded the Bronze Star Medal (Combat "V" authorized) for meritorious achievement in operations against the enemy while serving with a Marine division in Korea from 10 July 1952 to 12 Apr 1953.

LT Samuel Sobel, Jewish, received minor wounds on 29 Mar 1953 but was not evacuated. He was awarded the Purple Heart Medal.

LT Jonathan C. Brown, Southern Baptist, awarded a Letter of Commendation and Ribbon (Combat "V" authorized) for excellent service while serving with a Marine infantry regiment during operations against the enemy in Korea from 30 May to 4 Nov 1952.

LTJG Charles T. Duggan, Roman Catholic, awarded a Letter of Commendation and Medal Pendant (Combat "V" authorized) for excellent service while serving with a Marine artillery battalion during the operation against the enemy in Korea from 17 May to 18 Dec 1952.

LTJG Calvin H. Elliott, Protestant Episcopal, awarded a Letter of Commendation and Medal Pendant (Combat "V" authorized) for excellent service while serving with a Marine infantry regiment during operations against the enemy in Korea from 2 May 1952 to 13 Feb 1953.

LCDR Joseph P. F. Gallagher, Roman Catholic, awarded a Letter of Commendation and Ribbon (Combat "V" authorized) for excellent service while serving with a Marine infantry regiment during operations against the enemy in Korea from 16 Jan to 4 Apr 1952.

LT Oscar Weber, Lutheran, awarded a Letter of Commendation and Ribbon (Combat "V" authorized) for excellent service while serving with a Marine infantry regiment during operations against the enemy in Korea from 2 Aug to 30 Nov 1952.

LT Edwin R. Weidler, Evangelical & Reformed, awarded a Letter of Commendation and Ribbon (Combat "V" authorized) for excellent service while serving with the 1st Marine aircraft wing during operations against the enemy in Korea from 11 July 1951 to 30 May 1952.

LT Ernest A. Wolfram, Jr., Missouri Lutheran, awarded a Letter of Commendation and Ribbon (Combat "V" authorized) for excellent service while serving with a Marine Engineer Battalion during operations against the enemy in Korea from 15 Jan to 1 Sept 1952.

LTJG John J. O'Neill, Roman Catholic, received an Air Medal for meritorious achievement in aerial flight while serving as chaplain for a Marine division during operations against enemy aggressor forces in Korea from 19 Nov 1951 to 8 Jan 1952.

LTJG John P. Byrnes, Roman Catholic, received minor injuries on 27 Feb 1953 but was not evacuated. He was awarded the Purple Heart Medal.

CHAPLAIN ALBERT TO RETIRE AFTER 35 YEARS

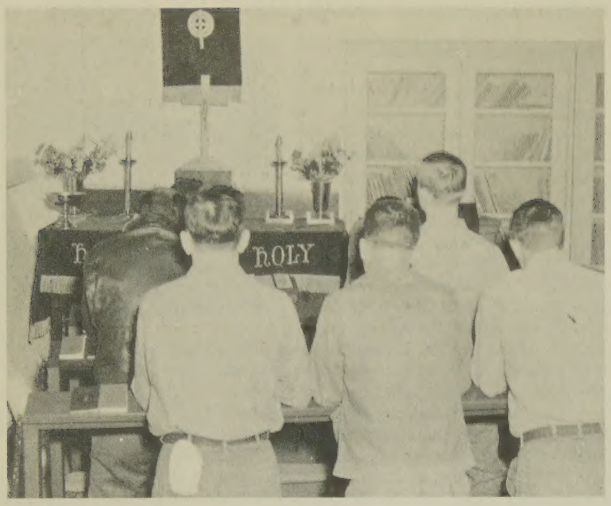
CAPT Francis L. Albert, ChC, USN, with more time on active duty than any other chaplain in the Navy today will be retired on 30 June 1953. Chaplain Albert, now serving as District Chaplain of the 4th Naval District, has given 35 years of faithful service to his country. Born at Elma, Iowa, 31 Mar 1894, Chaplain Albert attended George Washington, Richmond, and Chicago Universities, Cedar Valley Seminary, Osage, Ia., and Union Theological Seminary, Richmond, Va. He was awarded the honorary degree, Doctor of Humane Letters, by Dickinson College in 1950.

Commissioned on 29 Oct 1918, Chaplain Albert has served on many ships and stations at home and abroad. During 25 months service in the USS NORTH CAROLINA in World War II he earned four battle stars and a Purple Heart. He was awarded the Legion of Merit for exceptionally meritorious conduct in the performance of outstanding services as Fleet Chaplain on the Staff of Commander SEVENTH Fleet, from January to August 1945.

During the month of June 1953 Chaplain Albert will be on leave of absence and will make an extensive tour of nations in Northern Europe.

Following his retirement Chaplain and Mrs. Albert will continue to reside at 1906 Shunk Street, Girard Estate, Philadelphia, Pa.

"HI PROF!" College students taking six weeks of the Marine Corps Platoon Leaders Class training at MCRD, San Diego find out during a training lull that two college educators, Naval Reserve chaplains, have followed them right from the campus to administer to their spiritual welfare. Shown here chatting with PLC students are (second from right) CDR Clinton Wunder, ChC, USNR, Protestant chaplain and vice-president of Phillips University, Enid, Okla.; and (extreme right) LCDR William T. O'Connor, ChC, USNR, Catholic Chaplain and Professor of Social Philosophy at St. Ambrose College, Davenport, Iowa. Both chaplains served with the Marines during World War II, and find this type of active duty an excellent opportunity to offer spiritual guidance to these men striving to become Reserve officers. Similar meetings between Reserve chaplains and officer candidates will be taking place at MCRD's this summer.



MEN ON BOARD the USS CURTISS have a small chapel always available for devotional services. Chaplain Leonard W. Holmberg, USN, a Lutheran, has made arrangements for the chapel which is twelve feet long by ten feet wide. Enclosed by two bulkheads and two dossal hangings, it contains the altar, pulpit and kneelers to accomodate 24 people. The chapel is used daily for morning and evening prayers by men of all faiths. The Catholic men use it daily for their rosary service. It is also used for weddings and private communion services.

HERE'S AN IDEA FOR ALL SHIPS AND STATIONS

When a new man reports on board USS MOUNT OLYMPUS (AGC 8), Chaplain W. J. Lindemann personally presents him with a "Welcome Aboard" envelope containing not only such devotional or religious matter as benefits his affiliation but also a letter of welcome, a recreational guide to the next foreign port of call and other helpful items.

The 9x12 envelope is printed with an illustration of the chaplain's hand shaking the hand of the sailor. Below the hands are the following words on a scroll: Welcome Aboard the USS MT. OLYMPUS AGC-8. The illustration covers the full size of the envelope.

FBI HEAD APPLAUDS GUIDANCE PROGRAM

In a recent letter to the Chief of Chaplains, U. S. Navy, Director J. Edgar Hoover of the Federal Bureau of Investigation, had this to say about the Character Guidance Program. "In a time when religious principles are so often under attack, I cannot help but feel that a sound program of moral and spiritual guidance which will serve as an impetus for enriched personal growth in daily life is of real benefit."

NECROLOGY

In Nov: Chaplain Otto Sporrer's father
In Feb: Chaplain E. X. Praino's mother
In Mar: Chaplain E. W. Lynch's mother
In Mar: Chaplain A. Peterson Jr.'s mother
In Feb: Chaplain D. W. Kennedy's child

The Chaplains Division extends most sincere heartfelt sympathies to our fellow chaplains in their hour of mourning. May the God of All Comfort bring you peace.

Captain
Colonel Henry Mansfield
Chaplain Corps
U. S. Navy

CHAPLAIN OF 27 YEARS SERVICE PASSES AWAY

Captain Colonel Henry Mansfield, who entered the Navy as a Chaplain on 22 Oct 1925, passed away on 19 Apr 1953 at the U. S. Naval Hospital, Bremerton, Wash. Chaplain Mansfield was seriously injured in an automobile accident in December 1952 and remained in the hospital until the time of his death. Mrs. Mansfield who was also in the accident has recovered. At the time of his accident Chaplain Mansfield was serving as District Chaplain of the 13th Naval District where he had been located since January 1949.

Chaplain Mansfield was born in Watsonville, Calif., on 17 Aug 1895. He served on active duty in the California National Guard in 1916 and was enlisted in the U. S. Naval Reserve in 1917. He was commissioned ensign in 1918, and separated from active duty in 1919. His B. A. degree was received from Occidental College, Los Angeles, Calif., in 1923, and his B. D. degree from San Francisco Theological Seminary, San Anselmo, Calif., in 1925.

During his 27 years as a Navy chaplain he served in the USS HENDERSON, USS RELIEF, USS ARKANSAS, and USS HOLLAND, with Marines at Parris Island, S. C., and Camp Elliott, Calif., as Division Chaplain of the 1st Marine Division, 2nd Marine Division, and Brigade Chaplain in Nicaragua. He also served as Corps Chaplain of the III Amphibious Corps. He served overseas on Guam and prior to coming to Seattle, Wash., he was the 14th Naval District chaplain.

Chaplain Mansfield is survived by his wife Margaret and a son and daughter.

During his seminary days Chaplain Mansfield was torn between giving his life as a foreign missionary or as a Navy chaplain. The many lives of people around the world who have been touched by his ministry reflect the fact that he really served as both.

All Navy chaplains mourn the passing of their fellow-worker, but are thankful for his many years of faithful and devoted service.

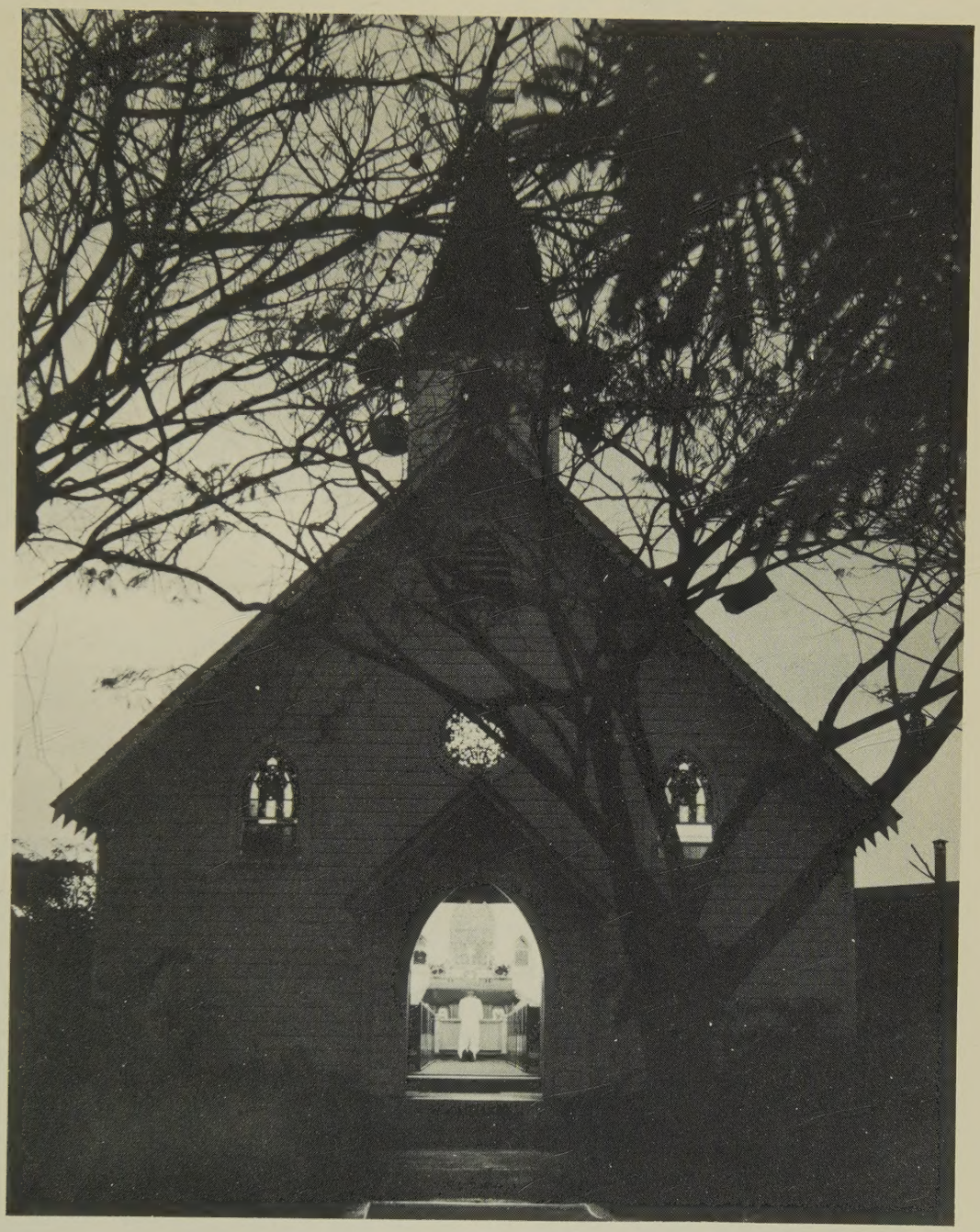
THREE INACTIVE CHAPLAINS CLAIMED BY DEATH

James Patrick F. Rice, who served on active duty in the Navy Chaplain Corps from May 1942 to March 1946, passed away at the U. S. Naval Hospital, Annapolis, Maryland, on 12 Mar 1953. Chaplain Rice, a Catholic priest, was physically retired from the Navy in April 1949. His brother Leo F. Rice is on duty as a chaplain with the 1st Marine Division in Korea.

Alphonse A. LeMay, who served on active duty in the Navy Chaplain Corps from July 1943 to July 1946, passed away at Kanab, Utah on 21 Mar 1953. He was serving as pastor of St. Christopher's Catholic Church in Kanab. His mother, Mrs. Martha LeMay resides there.

Alexander J. McKelway, who served on active duty in the Navy Chaplain Corps from January 1942 to December 1945, died of a heart attack at Bay Pines, Florida, on 29 Apr 1953. He enlisted in the Navy in 1917 and was commissioned later as a naval aviator. He served in the Naval Reserve until March 1930. Chaplain McKelway, a Presbyterian minister, was appointed chief of the Veterans Administration Chaplaincy Service in 1947. He resigned in 1950 because of ill health and later served as chaplain at the Veterans Administration Center in Bay Pines until his death.

"O worship the Lord, in the beauty of holiness"



One of the most impressive of overseas chapels is this small structure in Pearl Harbor, T. H., built in 1944 by sailors stationed at the submarine base. Its keynote is simplicity, with lines compared to that of the "little church back home." Painted a clean white with a green roof and trimming, it has a steeple that stands out sharply against the blue-Hawaiian skies, keeping watch over the base. The chapel is available for use at all hours of the day or night.